



108

Greatest Of All Times

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PERSONALITIES*

ISBN:978-81-982954-7-7

Compiled by:
Prof Dr S Ramalingam

C.1303 BC <::><::><::> 1213 BC

RAMSES II

Ramses II

- one of the longest-reigning pharaohs
- the most successful



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c. 1303 BC



c. 1213 BC

Pharaoh Ramesses II

Statue of Ramesses II

https://en.wikipedia.org/wiki/Statue_of_Ramesses_II

The **Statue of Ramesses II** is a colossal 3,200-year-old figure of Ramesses II, depicting him standing. It is 11 meters tall, made from red granite, and weighs 83 tons.

The statue was discovered in 1882, broken into six pieces, at Mit Rahina near ancient Memphis, Egypt, where it lay for several decades.

Early attempts at restoration in situ failed, but in 1955, Egyptian Prime Minister Gamal Abdel Nasser moved the fragments to the large Bab Al-Hadid Square in Cairo, outside Cairo's main railway station; the square was then renamed Ramses Square. There the statue was restored to its full height and erected on a three-metre pedestal at the edge of a fountain. It was stabilized by iron bars inside the body.

In 2006, the Egyptian government decided to relocate the statue to a more appropriate location, as Ramses Square turned out to be an unsuitable location, where the statue was exposed to corrosive pollution and constant vibration from traffic and subways. It was decided to first move the colossus to a temporary site on the Giza Plateau, anticipating a final move to the Grand Egyptian Museum (GEM) in Giza.

Criticized for its costs and concerns about pollution at the Giza location, the transportation of the statue from Ramses Square to Giza was a technological challenge that had been in the planning since 2002. To test the proposed relocation process, a replica was made and transported along the planned route to Giza several weeks before the actual scheduled move.

The statue was eventually moved as a single intact piece on August 25, 2006. During its ten-hour transport the statue was wrapped and covered in rubber foam. Two flat-back trucks carried the weight of the statue and its support structures as it travelled in a vertical position.

In 2018, and after some restoration performed at the temporary location, the statue was moved to its current location, 400 meters away, in the entrance hall of the Grand Egyptian Museum.



Also, visit these Web Links:

<https://egyptianmuseum.org/explore/new-kingdom-ruler-ramses-ii>

<https://www.nationalgeographic.com/culture/article/ramses-ii>

<https://www.britannica.com/place/ancient-Egypt/Roman-and-Byzantine-Egypt-30-bce-642-ce>

<https://www.britannica.com/place/ancient-Egypt/Egypt-from-1076-bce-to-the-Macedonian-invasion>

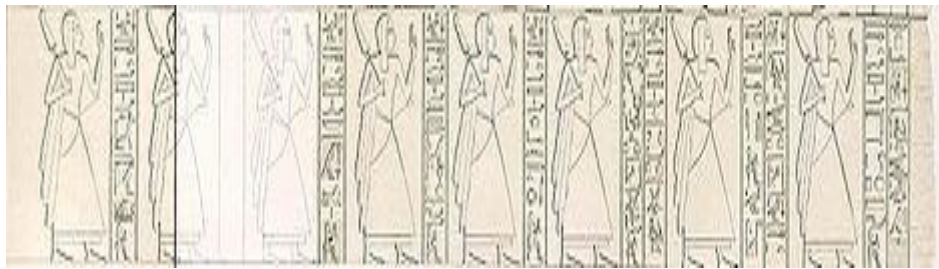
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List of children of Ramesses II

https://en.wikipedia.org/wiki/List_of_children_of_Ramesses_II

The Ancient Egyptian Pharaoh Ramesses II had a large number of children: between 48 and 50 sons, and 40 to 53 daughters – whom he had depicted on several monuments.

Ramesses apparently made no distinctions between the offspring of his first two principal wives. [Nefertari](#) and [Isetnofret](#). Both queens' firstborn sons and first few daughters had statues at the entrance of the Greater [Abu Simbel](#) temple, although only Nefertari's children were depicted in the smaller temple, dedicated to her. Other than Nefertari and Isetnofret, Ramesses had six more great royal wives during his reign – his own daughters [Bintanath](#), [Meritamen](#), [Nebettawy](#) and [Henutmire](#) (who, according to another theory was his sister), and two daughters of [Hattusili III](#), King of [Hatti](#). Except the first Hittite princess [Maathorneferure](#) and possibly Bintanath, none are known to have borne children to the pharaoh.



The first eight sons of Ramesses: Amunherkhepeshef, Ramesses, Pareherwenemef, Khaemwaset, Montuherkhepeshef, Nebenkharu, Meryamun and Sethemwia. Temple Wadi es-Sebua



A procession of the first nine daughters of Ramesses: Bintanath, Baketmut, Nefertari, Meritamen, Nebettawy, Isetnofret, Henuttawy, Werenro and Nedjemmut. Most of his children are known to us from processions like this.

The first few children of Ramesses usually appear in the same order on depictions. Lists of princes and princesses were found in the [Ramesseum](#), [Luxor](#), [Wadi es-Sebua](#) and [Abydos](#). Some names are known to us from [ostraka](#), tombs and other sources. The sons of Ramesses appear on depictions of battles and triumphs—such as the [Battle of Kadesh](#) and the siege of the [Syrian](#) city of [Dapur](#)—already early in his reign (Years 5 and 10, respectively), thus it is likely that several of them were born before he ascended to the throne. Many of his sons were buried in the tomb [KV5](#).

Ramesses' efforts to have his children depicted on several of his monuments are in contradiction with the earlier tradition of keeping royal children, especially boys in the background unless they held important official titles. This was probably caused by the fact that his family was not of royal origin and he wanted to stress their royal status.

Sons

1. [Amunherkhepeshef](#) ("[Amun](#) Is with His Strong Arm"), firstborn son of Nefertari; crown prince until his death in Year 26. He is likely to be the same person as Seth-her-khepeshef or Sethirkopshef.
2. [Ramesses](#) ("[Born of Rê](#)"), eldest son of Isetnofret, crown prince between Years 25 and 50.
3. [Pareherwenemef](#) ("[Re](#) Is with His Right Arm"), Nefertari's second son. Appears on depictions of the triumph after the [Battle of Kadesh](#) and in the smaller Abu-Simbel temple. He was never crown prince; it is likely he predeceased his elder brothers.
4. [Khaemweset](#) ("[He who appears/appeared in Thebes](#)"), Isetnofret's second son, "the first Egyptologist", crown prince until about the 55th year.
5. [Mentuherkhepeshef](#) [A](#) or [Montuhirkhopshef](#) or [Mentuherwenemef](#) ("[Menthu](#) Is with His Strong/Right Arm") was mentioned on a [stela](#) from [Bubastis](#). A statue of him is in [Copenhagen](#). He was present at the siege of Dapur.
6. [Nebenkharu](#) Troopcommander. Prince Nebenkharu was present at the battle of Qadesh and at a battle in the North (Qode).
7. [Meryamun](#) or [Ramesses-Meryamun](#) ("[Beloved of Amun](#)") was present at the triumph and the siege; was buried in [KV5](#) where fragments of his [canopic jars](#) were found.
8. [Amunemwia](#) or [Sethemwia](#) ("[Amun/Seth](#) in the Divine Barque") also appears at Dapur. He changed his name from Amunemwia to Sethemwia around the same time when his eldest brother changed it.
9. [Seti A](#) was also present at Kadesh and Dapur. He was buried in KV5 – where two of his canopic jars were found – around Year 53. On his funerary equipment his name is spelled *Sutiy*. He might have been identical with another Sethi, mentioned on an ostrakon which is now in the [Egyptian Museum](#) in [Cairo](#).
10. [Setepenre](#) ("[Chosen of Re](#)") was present at Dapur too.
11. [Meryre](#) ("[Beloved of Re](#)") was the son of Nefertari. It is likely that he died at a young age; a brother of his (18th on the list of princes) was probably named after him.
12. [Horherwenemef](#) ("[Horus](#) Is with His Right Arm")
13. [Merneptah](#) ("[Beloved of Ptah](#)"), son of Isetnofret, crown prince after the 55th year, then pharaoh.
14. [Amenhotep](#) ("[Amun Is Pleased](#)")
15. [Itamun](#) ("[Amun Is The Father](#)")
16. [Meryatum](#) ("[Beloved of Atum](#)"), son of Nefertari. High Priest of Heliopolis.
17. [Nebentaneb/Neftaneb](#) ("[Lord of All Lands](#)")
18. [Meryre](#)
19. [Amunemopet](#) ("[Amun on the Opet Feast](#)")
20. [Senakhtenamun](#) ("[Amun Gives Him Strength](#)") is likely to have been resided in [Memphis](#), as it is suggested by a votive plaque belonging to his servant Amenmose.
21. [Ramesses-Merenre](#)
22. [Djehutimes/Thutmose](#) ("[Born of Thoth](#)")

23. [Simentu](#) ("*Son of Mentu*") was the overseer of the royal vineyards in Memphis. He was married to [Iryet](#), daughter of a Syrian captain, Benanath.
24. [Mentuemwaset](#) ("*Mentu in Thebes*")
25. Siamun ("*Son of Amon*")
26. (Ramesses)-Siptah ("*Son of Ptah*") was probably the son of a secondary wife called Sutererey. A relief of them is in the [Louvre](#). A *[Book of the Dead](#)*, which was probably his, is now in [Florence](#).
27. Unknown
28. Mentuenhegau ("*Mentu is with the rulers*")

The following sons of Ramesses are known from various sources other than lists:

- Astarteherwenemef ("*Astarte Is with His Right Arm*") is shown on a stone block originally from the [Ramesseum](#), reused in [Medinet Habu](#). His name shows Asian influence like that of Bintanath and Mahiranath.
- Geregtawy ("*Peace of the Two Lands*") is known from a stone block, from the Ramesseum, reused in Medinet Habu.
- Merymontu ("*Beloved of Menthu*") was depicted in Wadi es-Sebua and Abydos.
- Neben[...] is mentioned on an ostrakon in Cairo.
- [Ramesses-...]pare is the 20th on the Abydos procession of princes, which shows a slightly different order of them.
- Ramesses-Maatptah ("*Justice of Ptah*") is only known from a letter, in which the palace servant Meryotef rebukes him.
- Ramesses-Meretmire ("*Loving like Re*") is the 48th on the Wadi es-Sebua procession.
- [Ramesses-Meryamun-Nebweben](#) is known from his coffin's inscriptions.
- Ramesses-Meryastarte ("*Beloved of Astarte*") is the 26th in the Abydos procession.
- Ramesses-Merymaat ("*Beloved of [Maat](#)*") is the 25th in the Abydos procession.
- Ramesses-Meryseth ("*Beloved of Seth*") is known from a stone block from the Ramesseum, reused in Medinet Habu. He is the 23rd in the Abydos procession and is named on a stela, a door lintel and on a doorjamb.
- Ramesses-Paitnetjer ("*The priest*") is known from a Cairo ostrakon.
- Ramesses-Siatum ("*Son of Atum*") is the 19th in the Abydos procession.
- Ramesses-Sikhepri ("*Son of Khepri*") is the 24th in the Abydos procession.
- (Ramesses)-Userkhepesh ("*Strong of Arm*") is the 22nd in the Abydos procession.
- Ramesses-Userpehti ("*Strong of strength*") is probably a son of Ramesses II. He is mentioned on a Memphis statue and on a plaque.
- Seshnesuen[...] and Sethemhir[...] are mentioned on a Cairo ostrakon.
- [Seth]emnakht ("*Seth as the champion*") and Shepsemiunu ("*The noble one in Heliopolis*") are known from stone blocks from the Ramesseum, reused in Medinet Habu. [Seth]emnakht is also mentioned on a doorway.

- Wermaa[...] is mentioned on a Cairo ostrakon.

Daughters

It is harder to determine the birth order of the daughters than that of the sons. The first ten of them usually appear in the same order. Many of the princesses are known to us only from Abydos and from ostraka. The six eldest princesses have statues at the entrance of the Greater Abu Simbel temple.

1. **Bintanath** (*"Daughter of Anath"*), daughter of Isetnofret, later Great Royal Wife.
2. **Baketmut** (*"Handmaid of Mut"*)
3. Nefertari, possibly the wife of Amun-her-khepeshef.
4. **Meritamen** (*"Beloved of Amun"*) is Nefertari's daughter, later Great Royal Wife. She is probably the best known of Ramesses' daughters.
5. **Nebettawy** (*"Lady of the Two Lands"*) later became Great Royal Wife.
6. **Isetnofret** (*"The beautiful Isis"*) is also known from a letter in which two singers inquire after her health. It is possible she was identical with Merenptah's wife Isetnofret, but it is also possible that Merenptah's wife was Khaemwaset's daughter, also called Isetnofret.
7. **Henuttawy** (*"Mistress of the Two Lands"*) was Nefertari's daughter.
8. Werenro
9. Nedjemmut (*"Mut is Sweet"*)
10. Pypuy is likely to be identical with a lady who was the daughter of Iwy and was reburied with a group of 18th dynasty princesses in Sheikh Abd el-Qurna.

From the Luxor procession of daughters: Nebetunet (*"Lady of Denderah"*, 11.), Renpetnefer/Parerenpetnefer (12.), Merytkhet (13.), Nebet[...]h[...]a (14.), Mut-Tuya (15.), Meritptah (*"Beloved of Ptah"*, 16.)

From the Abydos procession: Nubher[...] (18.), Shehiryotes (19.), Henut[...] (20.), Merytmihapi (*"Beloved like Hapi"*, 22.), Meritites (*"Beloved by Her Father"*, 23.), Nubemiunu (24.), Henutsekhemu (*"Mistress of Powers"*, 25.), Henutpahuro[...] (26.), Neferure (*"Beauty of Re"*, daughter of [Maathorneferure](#), 31.), Merytnetjer (*"Beloved of the God"*, 32.), [...]khesbed (16. on the second Abydos procession)

From Wadi es-Sebua: Henutpare[...] (58.), Nebetnehat (59.),

From a Louvre ostrakon: [...]taweret (3.), Henuttaneb (*"Mistress of All Lands"*, 4.), Tuya (5.), Henuttadesh (6.), Hetepenamun (*"Peace of Amun"*, 7.), Nebetimmunedjem (8.), Henuttamehu (*"Lady of Lower Egypt"*, 9.), Nebetananash (10.), Sitamun (*"Daughter of Amun"*, 11.), Tia-Sitre (*"Daughter of Re"*, 12.), Tuya-Nebettawy (13.), [Takhat](#) (probably identical with the wife of [Sethi II](#); 14.), Nubemweskheth (15.)

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Ramesses II

Ramesses the Great, Ozymandias



The [Younger Memnon](#) (c. 1250 BC), a statue depicting Ramesses II, from the [Ramesseum](#) in [Thebes](#). Currently on display at the [British Museum](#) in [London](#).

[Pharaoh](#)

[Reign](#) 1279–1213 BC

Predecessor [Seti I](#)

Successor [Merneptah](#)

show

[Royal titulary](#)

Consort [Nefertari](#), [Isetnofret](#), [Maathorneferure](#), [Meritamen](#), [Bintanath](#), [Nebettawy](#), [Henutmehyt](#)

Children 88–103 ([List of children of Ramesses II](#))

Father [Seti I](#)

Mother [Tuya](#)

Born c. 1303 BC

Died c. 1213 BC (aged 90–91)

Burial [KV7](#)

Monuments [Abu Simbel](#), [Abydos](#), [Ramesseum](#), [Luxor](#), [Karnak](#)

Dynasty [19th Dynasty](#)

Abu Simbel

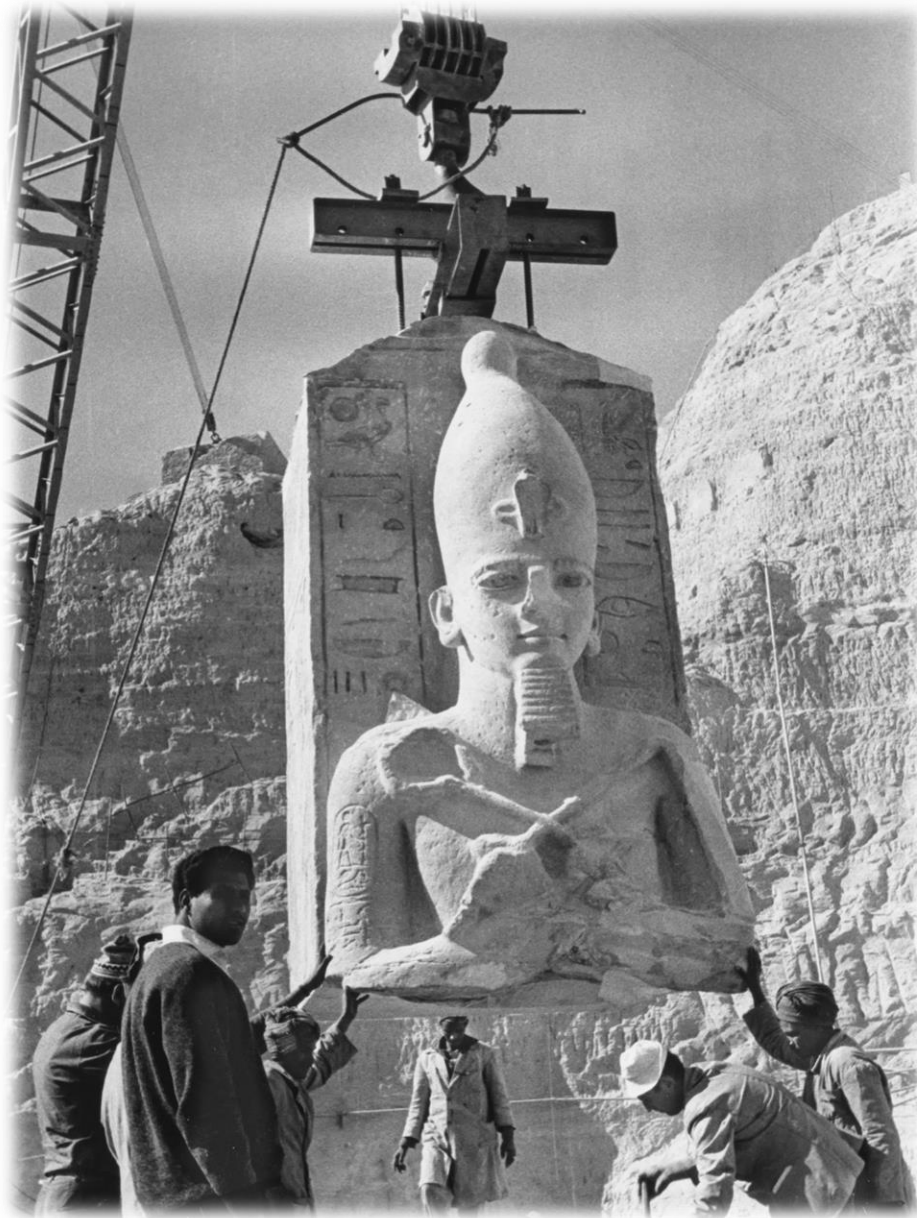
<https://whc.unesco.org/en/story-abu-simbel/>

© Nadine Doerlé / Nadine Doerlé / Nubian Monuments from Abu Simbel to Philae were saved from the rising waters of the Nile thanks to the International Campaign launched by UNESCO, from 1960 to 1980.

The two Temples of Ramses II at Abu Simbel and the Sanctuary of Isis at Philae are the most illustrious of the Nubian Monuments from [Abu Simbel to Philae \(Egypt\)](#), listed as World Heritage since 1979. The Great Temple, fronted by four colossal 21-metre statues of Ramses II, is particularly awe-inspiring. Carved out of solid rock in the 13th century BCE, it celebrates the reign of Ancient Egypt's mightiest pharaoh with a stunning show of his civilization's technical and artistic skills.

In 1959, this magnificent relic risked annihilation. Egypt was building the Aswan High Dam, needed to boost its agriculture and power supply. The resulting reservoir lake would drown the area's monuments. Already the island of Philae was submerged periodically by the Nile's rising waters. Egypt and its neighbour Sudan asked UNESCO for help to safeguard their precious Nubian heritage.

This is where the story of the World Heritage Convention begins. UNESCO took up the challenge and activated a spectacular rescue operation. The Organization, then only in its fourteenth year, would show the world how the treasures of the past could be preserved for future generations, and not sacrificed in the name of progress. The key was international solidarity. UNESCO convened top experts - hydrologists, engineers, archaeologists, architects - who devised a radical plan: temples would be dismantled, moved to higher ground and reassembled.



© UNESCO/Nenadovic. Dismantling one of the Osiriac pillars of the entrance hall of the Great Temple.

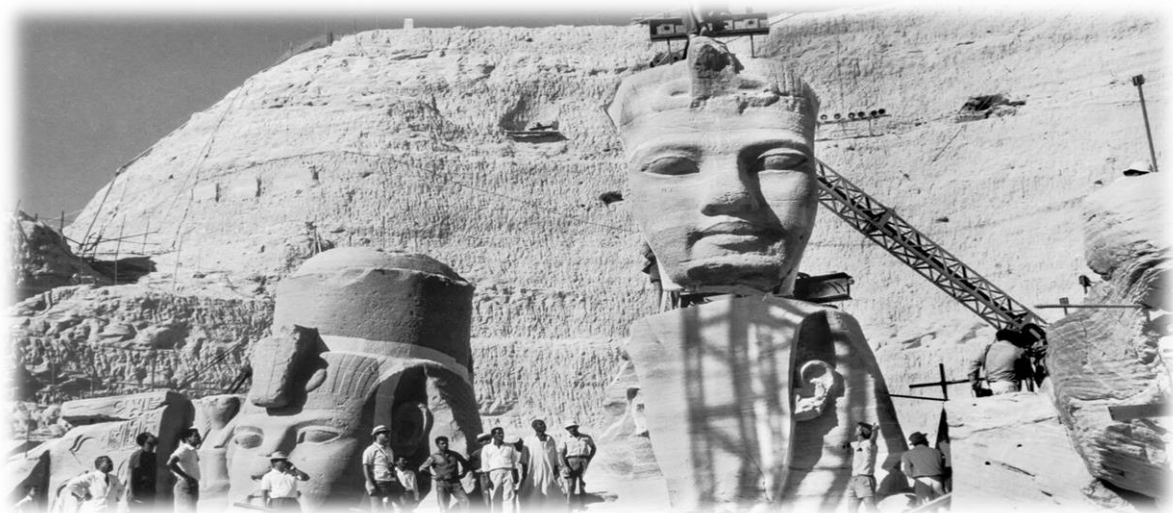
On 8 March 1960, the International Campaign to Save the Monuments of Nubia was launched at UNESCO. Director-General Vittorino Veronese stressed the monuments' universal value. French Minister of Culture André Malraux praised UNESCO's bold plan - 'a kind of Tennessee Valley Authority of archaeology' - and defined its significance: 'Your appeal is historic...because through it the first world civilization publicly proclaims the world's art as its indivisible heritage.'

UNESCO's Member States rallied to the cause. Some 30 countries formed national committees to support the operation. Around the world, the rescue of the endangered monuments captured the public's imagination.

From 1960 to 1980, UNESCO orchestrated the gigantic project. Archaeological research in the flood areas was intensified, yielding exciting new discoveries. In all, 22 monuments and complexes were saved by 40 technical missions from five continents. Massive temples, notably those of Abu Simbel and Philae, were relocated. Total cost came to US\$80 million, half of which was donated by some 50 countries.

For the temples of Ramses II, time was short; Lake Nasser was filling up fast. In November 1963, workers using wire saws started slicing them up. More than a thousand blocks, each weighing some 30 tons, were numbered, moved to storage and finally reassembled within a specially built artificial cliff, 64 m above the old site and 180 m inland.

Abu Simbel was inaugurated in its new location on 22 September 1968. The Philae monuments, the last to be saved, were transported to the higher Agilkia island between 1972 and 1979.

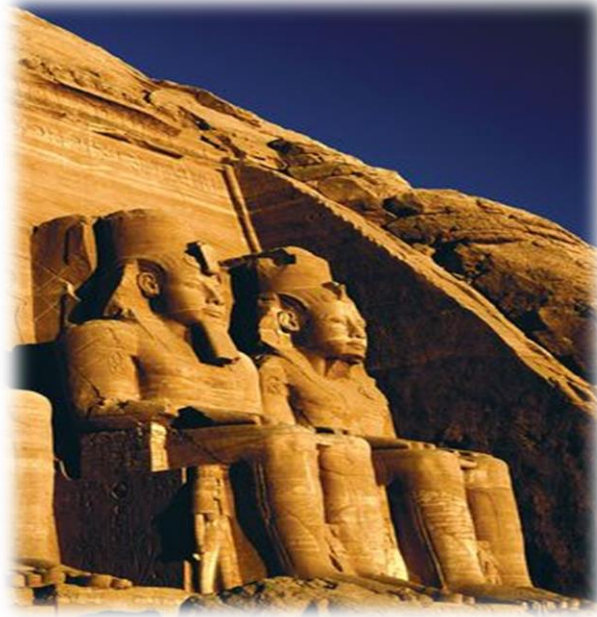


© UNESCO/Nenadovic. Dismantling Abu Simbel.

These epic technical exploits set a new standard for reconciling modern development and heritage protection. UNESCO proved it could muster the world's best expertise and secure the backing of the international community to protect humanity's collective heritage.

Remarkably successful, the Nubian campaign put heritage preservation - and UNESCO - in the spotlight. It spurred the development of the World Heritage Convention and led to other landmark safeguarding campaigns in Italy, Pakistan and Indonesia.

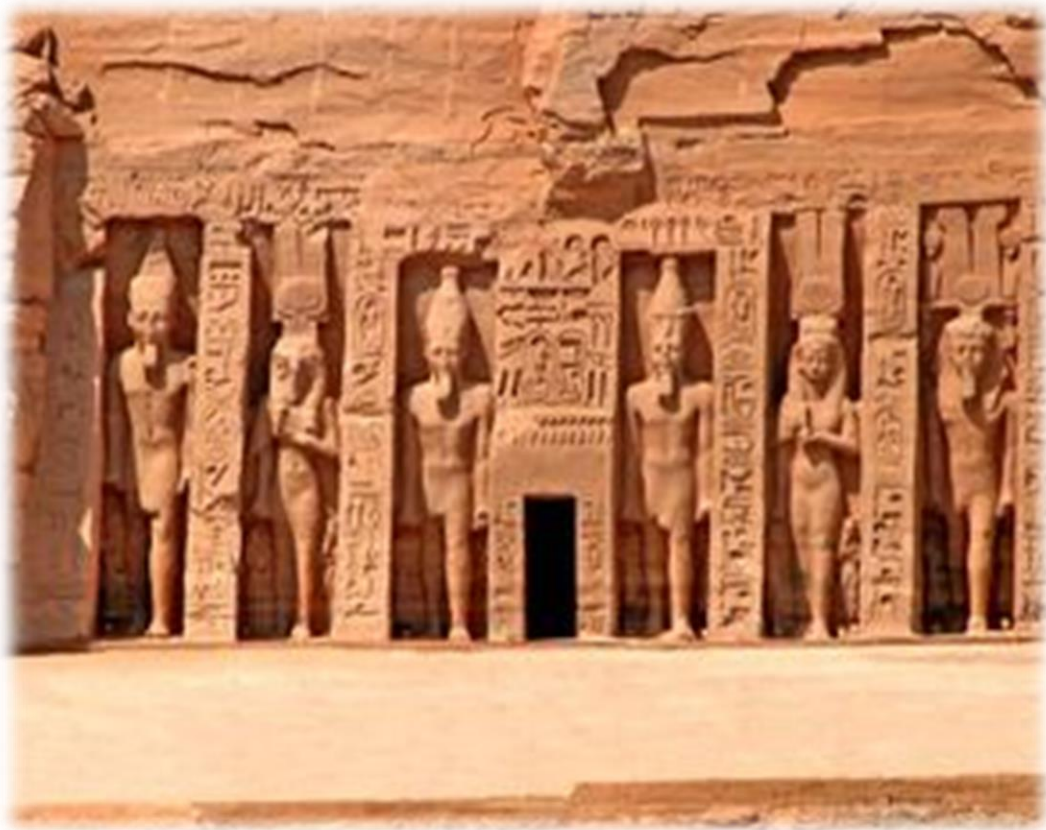




Aswān, Egypt: Great Temple of Ramses II
Statues of Ramses II at the main entrance to the
Great Temple at Abu Simbel near Aswān, Egypt.



Aswān, Egypt: Abu Simbel Abu Simbel archaeological site, containing two temples built by the Egyptian king Ramses II (reigned 1279–13 BCE), now located in Aswān *muḥāfaẓah* (governorate), southern Egypt. On the left is the main temple, dedicated to the sun gods Amon-Re and Re-Horakhte, and on the right is the smaller temple dedicated to Nefertari for the worship of the goddess Hathor



Aswān, Egypt: Temple of Hathor and Nefertari Temple of Hathor and Nefertari, the smaller of two temples at Abu Simbel, built by Ramses II (reigned 1279–13 BCE), now located in Aswān *muḥāfaẓah* (governorate), southern Egypt.



Abu Simbel, Egypt: Small Temple murals
Mural reliefs in the hypostyle hall of the Small Temple at Abu Simbel, near Aswān, Egypt.

Kindly visit **THESE** Web Links

01] History of Ancient Egypt: Dynasty XIX - Ramesses II
<https://www.youtube.com/watch?v=Uf6RelzFpNk> [1:03:28]

02] Ramesses II - The Greatest Pharaoh of Ancient Egypt
<https://www.youtube.com/watch?v=MQ94Mdaj7s0> [20:39]

03] Mysteries of Egypt | Episode 2: Ramses II
https://www.youtube.com/watch?v=_NoJlMD9zFO [42:54]

04] RAMESSEUM - FACTS ABOUT TEMPLE OF RAMSES II
<https://www.youtube.com/watch?v=-c1U4SbC8qc> [23:03]

05] Ramesses the Great - Legendary Pharaoh of Ancient Egypt
<https://www.youtube.com/watch?v=1UEp9Mh8XAo> [1:02:24]

06] History of Ancient Egypt: Dynasty XIX - Ramesses II
<https://www.youtube.com/watch?v=Uf6RelzFpNk> [1:03:27]

07] Father and Son: Seti I and Ramesses II
https://www.youtube.com/watch?v=azF_bqPfxpU [30:40]

08] Explorer #26: Ramesses II "the Great"
<https://www.youtube.com/watch?v=AjDqxz-wSew> [1:35:06]

09] THE GREAT TEMPLE OF THE GREATEST PHARAOH
<https://www.youtube.com/watch?v=XaiLjsEMd1M> [25:00]

10] The Name Ramesses II is Inscribed on a Bronze Sword Found
https://www.youtube.com/watch?v=4SLvvtPQf_c [55:56]

11] The Pharaoh Who Became White: The Untold Story of Ramses II

https://www.youtube.com/watch?v=iZV_PUJBLQw [20:45]

12] Ramesses II the popular choice for exodus Pharaoh?

<https://www.youtube.com/watch?v=sQR3X-2SnUk> [36:01]

13] Why Was Ramses II Ancient Egypt's Greatest Pharaoh

<https://www.youtube.com/watch?v=rriu24y67cU> [47:38]

14] Ramses II and the Hittite Empire: War & Peace in the Late Bronze age

<https://www.youtube.com/watch?v=bXuFLe44EME> [55:14]

15] RAMSES II: THE GREATEST PHARAOH OF ANCIENT EGYPT

<https://www.youtube.com/watch?v=AGemfIFMoZM> [15:39]

16] Ramesses II the popular choice for exodus Pharaoh?

<https://www.youtube.com/watch?v=sQR3X-2SnUk> [36:02]

17] Why Was Ramses II Ancient Egypt's Greatest Pharaoh

<https://www.youtube.com/watch?v=rriu24y67cU> [47:38]

18] Egypt Vs. The Hittites: The Brutal War That Made Ramesses II

https://www.youtube.com/watch?v=SOARrCdU_yQ [47:37]

Visit this Web Link to know MORE about Ramesses II

https://www.google.com/search?sca_esv=5f2465557bcc8367&rlz=1C1CHZN_enIN1091IN1091&sxsrf=AHTn8zrdPVw08gxChQrYRmctfP6fBYhwhA:1737902703314&q=ramesses-ii&source=lnms&fbs=ABzOT_CWdhQLP1FcmU5B0fn3xuWpA-dk4wpBWOgsoR7DG5zJBs5KbvfUChveCKqCmofFTOmD6-uRqIJSzl7SB0U243xFBi0pzbqlN9dJAcRT0azJUc2KxsWfKErqTPAfnSYRamzWMalCWe3qTtSrAslqC-4mxqSfdNdStckFdHeDnx0z67EMZovbatVZ6uA36jCq5S_CzCRn&sa=X&ved=2ahUKEwit3KOK0JOLAxUzUGcHHR_hKdAQ0pQJegQIDRAB&biw=1600&bih=783&dpr=1

Nefertari

Great Royal Wife of Ramesses II

<https://en.wikipedia.org/wiki/Nefertari>

Nefertari

[Great Royal Wife](#)

Lady of The Two Lands

Mistress of Upper and Lower Egypt



Tomb wall depicting Queen Nefertari, the great royal wife of Pharaoh [Rameses II](#)

| | |
|-----------------------|---|
| Died | c. 1255 BC |
| Burial | QV66 , Valley of the Queens , Thebes |
| Spouse | Ramesses II |
| <u>Issue</u> | Amun-her-khepeshef Pareherwenemef Meryatum Meryre Meritamen Henuttawy Baketmut (possibly) Nefertari (possibly) Nebettawy (possibly) |
| Names | Nefertari Meritmut |
| <u>Dynasty</u> | 19th of Egypt |
| Religion | Ancient Egyptian religion |

Nefertari, also known as **Nefertari Meritmut**, was an Egyptian queen and the first of the **Great Royal Wives** (or principal wives) of **Ramesses the Great**. She is one of the best known Egyptian queens, among such women as **Cleopatra**, **Nefertiti**, and **Hatshepsut**, and one of the most prominent not known or thought to have **reigned in her own right**. She was highly educated and able to both read and write hieroglyphs, a very rare skill at the time. She used these skills in her diplomatic work, corresponding with other prominent royals of the time. Her lavishly decorated **tomb**, **QV66**, is one of the largest and most spectacular in the **Valley of the Queens**. Ramesses also constructed a temple for her at **Abu Simbel** next to his colossal monument there.

Translation of name

There are different interpretations of the meaning of the name Nefertari. Nefertari means 'beautiful companion' and Meritmut means 'Beloved of the goddess **Mut**'. Some sources consider a more accurate translation for Nefertari as "the most beautiful one", "the most beautiful of them", "the most beautiful one of them all" "the most beautiful (one) among them", "the very best", or "the most beautiful of the women".

Titles

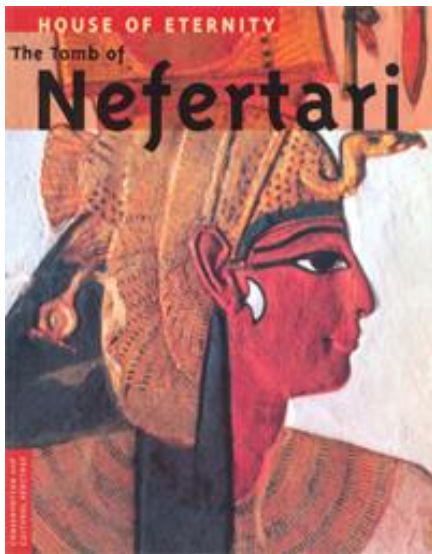
Nefertari held many titles, including: Great of Praises (*wrt-hzwt*), Sweet of Love (*bnrt-mrwt*), Lady of Grace (*nbt-im3t*), Great King's Wife (*hmt-niswt-wrt*), his beloved (*hmt-niswt-wrt meryt.f*), Lady of The Two Lands (*nbt-t3wy*), Lady of all Lands (*hnwt-t3w-nbw*), Wife of the Strong Bull (*hmt-k3-nxt*), god's Wife (*hmt-ntr*), Mistress of Upper and Lower Egypt (*hnwt-Shm'w-mhw*). Ramesses II also named her 'The one for whom the sun shines'.



House of Eternity

The Tomb of Nefertari

https://www.getty.edu/conservation/publications_resources/pdf_publications/house_eternity.html



Nefertari, the favorite queen of Rameses II, was buried about 3,200 years ago in the most exquisitely decorated tomb in Egypt's Valley of the Queens. Discovered in 1904 by Italian explorer Ernesto Schiaparelli, the tomb had deteriorated to a disastrous extent when emergency consolidation began in 1986. The [six-year conservation project](#) of the GCI and the Egyptian Antiquities Organization was completed in 1992.

In this fascinating exploration of the tomb, John McDonald takes the reader through each chamber, describing the hieroglyphic messages depicted in the brilliant wall paintings and discussing the images within the context of Egyptian beliefs. He also offers insights into the life of Nefertari, the development and symbolism of royal tombs, and the construction and decoration of the tombs. *House of Eternity* is illustrated with historic black-and-white images and more recent color photographs that reveal the vibrant beauty of the wall paintings.

In November 1995 the tomb was reopened to the public. Because of the potential for damage and deterioration to the fragile wall paintings caused by increased humidity, carbon dioxide, and microbiological activity introduced by visitors to the tomb, the number permitted to enter daily is strictly controlled by the Egyptian authorities. This book results from a desire of the GCI to enrich visitors' experience by providing a detailed descriptive walk-through of the tomb while conveying a strong message regarding the need for conservation and continuous monitoring to ensure the long-term survival of the tomb's paintings.

Visitors to the tomb and the armchair traveler alike will find *House of Eternity* to be an excellent resource for understanding Nefertari's journey to the afterlife and for appreciating the extraordinary depictions of that journey on the walls of Nefertari's tomb.

Section 1 (PDF, 23pp., 5.5MB)

Foreword; Introduction; "Nefertari: Radiant Queen."

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Section 2 (PDF, 18pp., 5.1MB)

"The Valley of the Queens;" "Conveyance to Eternal Life: The Royal Tombs of Egypt;" "The Tomb Builders' Village."

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Section 3 (PDF, 18pp., 4.6MB)

"After Nefertari's Burial;" "Resurrection and Recurrent Risks;" "The King of the Dead and His Divine Family."

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Section 4 (PDF, 65pp., 17MB)

"Among the Immortals: A Walk through the 'House of Eternity';" Conclusion; Acknowledgements.

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McDonald, John K. 1996. *House of Eternity: The Tomb of Nefertari*. Conservation and Cultural Heritage. Los Angeles, CA: Getty Conservation Institute and J. Paul Getty Museum. http://hdl.handle.net/10020/gci_pubs/house_eternity

Also, visit the Web Link:

[01] <https://www.nefertaritomb.com/person>

[02] [Nefertari: The Mysterious Royal Wife of Ramses II](#) **[Video]**

Nefertari - one of ancient Egypt's most renowned and mysterious Queens. The wife of Ramses II, Nefertari quickly established herself as the great Pharaoh's favourite wife. But what was life like as an Egyptian Queen, and why do some theorise Nefertari was the true power behind the Egyptian throne? We delve into the mysteries behind one of Ancient Egypt's most enigmatic figures.

<https://www.youtube.com/watch?v=-qMAsSmyXQM> [59:18]

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Revealing the face of Ramesses II through computed tomography, digital 3D facial reconstruction and computer-generated Imagery

Authors

Caroline M. Wilkinson

Sahar N. Saleem

Ching Yiu Jessica Liu

Mark Roughley

Highlights

- ■
Depicting the face of such an important ancient Egyptian Pharaoh stimulates national pride and cultural knowledge transfer.
- ■
Depictions of the Pharaoh at two different ages establishes his facial identity across his adult life.
- ■
It is important to mitigate confirmation bias when depicting a face from the past.

Abstract

King Ramesses II (c. 1279 BCE – 1213 BCE), also known as Ramesses the Great, was the third ruler of the 19th Dynasty of the New Kingdom of ancient Egypt. He lived to around 90 years of age and is considered as one of the most powerful rulers of ancient Egypt. From scientific analysis of the mummified remains of the pharaoh using Computed Tomography (CT) scan data and scrutiny of available historical records, 3D facial depictions of the Pharaoh at two different ages were produced: one at 90 years old (age of death) and one at age 45 years when he was at the peak of his military activities. This article discusses the methods and decisions involved in the creation of these facial depictions.

Keywords: Ramesses II, Pharaoh, Facial depiction, Ancient Egypt, Craniofacial, Anthropology

1. Introduction

Mummies are the preserved bodies of people who died thousands of years ago. Ancient Egyptians were eager to preserve the remains of their deceased, as they believed in resurrection into other life after death. The royal mummies of the New Kingdom's kings and queens, which span the wealthiest period in ancient Egypt (1550–1069 BCE), are among the most accurately preserved ancient human remains still in existence.

The faces of mummified ancient Egyptians have always been a subject of interest, and the faces of Pharaohs have a special hold on the imagination of the observer. Winifred Brunton, an artist from the University of Manchester, was the first person to consider the living appearance of the kings and queens of Egypt through portraiture in the 1920s (Day, 2013). Brunton produced a series of royal portraits in two volumes, *Kings and Queens of Ancient Egypt* (1926) and *Great Ones of Ancient Egypt* (1929), each accompanied by commentaries by leading Egyptologists of the era. Fig. 1 is an example portrait of Queen Ty from the first volume.



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Fig. 1. Portrait of Queen Ty by Winifred Brunton in *Kings and Queens of Egypt*
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The modern manifestation of mummy studies as a scientific endeavour, began in the 1970s and stemmed from a biomedical interest in soft tissue pathology (Nystrom, 2019). The first recorded facial depictions of ancient Egyptian mummies were for the Two Brothers housed in Manchester Museum in the UK; Khnum-Nakht and Nakht-Ankh were unwrapped in 1908 by the Manchester Mummy Team lead by Dr Margaret Murray and then further studied in the 1973 by an academic team lead by Professor

Rosalie David. The 1970s analysis included the production of a 2D sketch and 3D clay facial depiction of the brothers by medical artist, Richard Neave from the University of Manchester ([Neave, 1979](#)).

There followed other notable facial depictions of mummified ancient Egyptian Pharaohs by numerous practitioners, including of Tutankhamun ([Cascone, 2014](#); [Wilson, 2016](#)), Nefertiti ([Evison et al., 2016](#); [Egypt Independent, 2018](#)) and Akhenaten ([Davis-Marks, 2021](#)), as well as many facial depictions of non-royal ancient Egyptians from mummified remains ([Wilkinson, 2008](#); [Friedman et al., 2012](#); [Lindsay et al., 2015](#); [Loynes et al., 2017](#); [Habicht et al., 2018](#); [Smith et al., 2020](#); [Lee and Shin, 2020](#)). Some of these depictions have been controversial, receiving criticism for demonstrating pale skin ([Balaji, 2018](#)), having scientific distortion ([Antiquity Now, 2014](#)) and following Western ideals of beauty and femininity ([Balaji, 2018](#)). It is worth noting that all these facial depictions were produced in European, Asian or US labs with little influence from Egyptian researchers. This appears to be a repeated pattern, where the visual appearance of ancient Egyptians is dominated by Western post-colonial theory.

However, there has been a good deal of controversy around the facial depiction of ancient Egyptians, which primarily stems from a lack of definitive evidence and historical record describing their physical characteristics. This has led to differing opinions and sometimes multiple interpretations and depictions of the same individual. For example, there are approximately eight published facial depictions of Tutankhamun produced by a range of practitioners using different materials and methods, including three depictions produced simultaneously by teams from Egypt, USA and France ([Hawass, 2005a](#)), a BBC documentary version depicting pathological conditions ([Tutankhamun: The Truth Uncovered, 2014](#)), a 3D clay model based on the CT scan by a team from Egypt and Canada featured in PBS documentary ([Allies and Enemies, 2022](#)), and a recent digital 3D facial depiction ([Moraes et al., 2023](#)). The differences between these facial depictions may be a result of variation in methodology, clinical imaging, diagnostic interpretation and potential confirmation bias ([Wilkinson, 2020](#)). The three facial depictions of Tutankhamun in 2005 were described by an Egyptian scholar ([Hawass, 2005a](#)) as showing differences related to the nationality of the reconstruction teams (French and American models had a receding chin and prominent upper lip, while Egyptian model had a more prominent nose and a stronger jaw and chin). Although a facial depiction may be rooted in an established body of scientific knowledge, subjective material may be added when the facts prove insufficient, and subjective opinion cannot escape assumption. Through their wide use in museums, the media and popular literature, facial depictions can affect the course of scientific research by, often unintentionally, contributing to and perpetuating confirmation bias ([Wilkinson, 2020](#)). Researchers ([Schramm, 2020](#)) suggest that though practitioners “argue that they will adequately care for human remains and their narratives, they also claim a right to knowledge and ownership that pays little attention to the complex entanglement of power and history in colonial, as well as contemporary, science”. Advocates of facial reconstruction/depiction promote utilisation around the power of the face for recognition and affective identification, whilst promoting community narratives and social responsibility ([Schramm, 2020](#)). However, in order to do this effectively, the cultural context of the human remains must be considered through the inclusion of cultural representatives in the research

team. In addition, where researchers work alongside media production teams, the timing and agenda to provide audience entertainment may influence the way ancient faces are presented ([Wilkinson, 2020](#)). Working with the media often does not allow for peer review in advance of broadcast, suggesting scientific rigour may not be the highest priority.

Historical records and descriptions of ancient Egyptians were often written by foreigners (such as Classical Romans or Greeks) based on biased perspectives, making it challenging to determine their accuracy. Furthermore, modern scholars and researchers may bring their own preconceived notions and biases to their interpretations, which can influence the conclusions they draw about the physical appearance of ancient Egyptians ([Wilkinson, 2020](#)). This has resulted in debates and discussions around the appearance of ancient Egyptians ([Sedra, 2004](#)). One of the main points of contention revolves around the ancestry of ancient Egyptians. Depictions often rely upon artistic representations found in ancient Egyptian tomb paintings, statues, and reliefs ([Snowden, 1970](#)), and these tomb artworks demonstrate that ancient Egyptians were aware of the physical differences between different populations. Typically, ancient Egyptian men are depicted with red-brown complexions whilst women are shown with lighter skin due to their reduced sun exposure ([Fig. 2](#)). Pictorial sources assert clear differences between ancient Egyptians and peoples from other lands, included those living in the south (Nubians, Africans), those living in the west (Libyans) and North (south of Mediterranean), and those living in the East (Asiatic). The murals depict the physical traits of ancient Egyptians, such as their skin colour, facial features, hairstyle, clothes, and material culture (weapons, and tools), and appear to differentiate them from their neighbours ([Fig. 3](#)). Libyans and Asiatic peoples are depicted with light skin (white and yellow paint) wearing clothes with bright colours, whilst Nubians and Africans are shown with curly hair, and depicted with dark skin (black paint). By contrast, ancient Egyptians were pictured with brown complexions (reddish-brown paint), and these characteristics were also depicted in the many statues and reliefs ([Eaverly, 2013](#)). Studies indicate variability in ancient Egyptian facial features, skin tone and hairstyle, suggesting a cosmopolitan population ([Batravi, 1946](#); [Brace et al., 1993](#)).



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Fig. 2. Statues of Prince Rahotep and wife Nofret (2575-2551 BCE) found in Meidum and housed at the Cairo Egyptian Museum Image courtesy of Sahar Saleem.



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Fig. 3. Scene from the Kheruf TT192 18th Dynasty tomb in Assassif-Luxor.

Typically, Ancient Egyptians used skin tone to distinguish between various populations. The image depicts a group of individuals whose arms are bound behind their backs and who are labelled with the names of their respective regions to signify the lands under Egyptian authority. From right to left, the first man shown with black skin is Nubian (south land Arsyy), the second, third and fourth men shown in brown are labelled respectively from west Delta (skhet iAm), Nothern land (tA mHw), pD tiw Sw (one of Egypt's nine enemies); Libyan man (tHnw) is shown with fair skin (white-yellow), and the final man with black skin is labelled as Iwn tiw (Nubian holders of arrows). Image courtesy of Sahar Saleem.

Genetic studies of ancient Egyptian mummies are rare, due to methodological and contamination issues, and scientists have raised doubts as to whether genetic data from mummies, especially nuclear DNA, which encodes for the majority of the genome, would be reliable, and whether it could be recovered at all. However, recent preliminary DNA analysis provided some insights; a 2017 study ([Schuenemann et al., 2017](#)) of 166 macerated samples from 155 mummified individuals at Abusir el-Meleq spanning 1300 years of ancient Egyptian history from the New Kingdom to the Roman Period, revealed that ancient Egyptians shared more ancestry with the Near East (Levant region) than present-day Egyptians ($n = 100$), who received additional limited (8%) sub-Saharan admixture in more recent times (within the last 1500 years). Despite this later limited sub-Saharan influx, the study cannot rule out genetic continuity between ancient and present Egyptians, but it does not support continuity between ancient Egyptians and contemporary Ethiopians.

A further study ([Urban et al., 2021](#)) analysing mitochondrial genomes from 17 mummies and 14 skeletal remains from six excavation sites along the Nile valley

spanning 4000 years of Egyptian history, found a similar result. A genomic study of Tutankhamun's 18th Dynasty family members ([Gad, 2020](#)) analysed mitochondrial and Y-chromosomal haplogroups and found a genetic profile that originated in the Near East (K) and Europe (R1b) respectively. The profiles for Tutankhamun and Amenhotep III were incomplete.

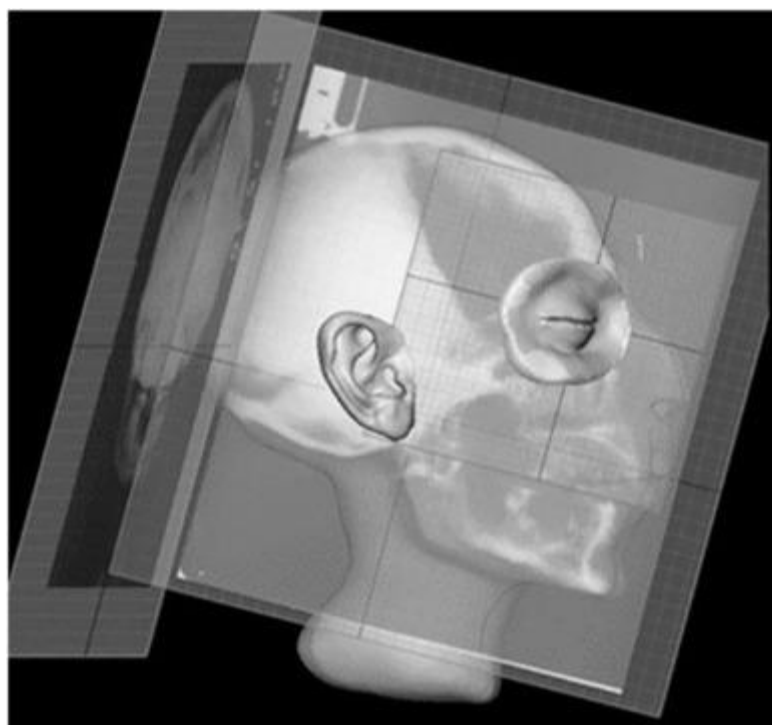
Recently, researchers at Parabon NanoLabs, a DNA technology company in the USA, used the genetic data from the Abusir el-Meleq site to create 3D face models of three male ancient Egyptians through a process called forensic DNA phenotyping, which uses genetic analysis to predict the shape of facial features and other aspects of a person's physical appearance ([Weisberger, 2021](#)). Scientists used a phenotyping method called Snapshot to predict ancestry, skin colour and facial features, finding that the three men had light brown skin with dark eyes and hair. The team then searched the company's database for people whose DNA closely aligned with the ancient Egyptians and used these individuals as templates. Other characteristics were determined through examination of the physical remains, such as the width, height and depth of the heads and facial features. Finally, a forensic artist combined all these results to produce the three facial depictions.

Yet, there is scepticism about the capabilities of DNA-to-face phenotyping ([Curtis and Hereward, 2018](#)); it is difficult to assess many such systems as the computer code is not transparent, and the methodology has not been published with peer-review scrutiny. The databases utilised for phenotype prediction may be relatively small, and these methods have been criticized because the way that DNA codes physical features might be different in people from different populations. Most scientists believe that it is too early for DNA technologies to be fully employed in face prediction and a persistent European bias has been reported ([Popejoy and Fullerton, 2016](#)) in tDNA databases. One recent study ([Alshehhi et al., 2023](#)) analysed population backgrounds in tDNA-to-face research and established that European ancestry was the most common population (80%), with only 2% from an African population and 1% with mixed ancestry, leading to a better ability to predict European faces than other groups. In addition, the accuracy of phenotype predictions (eye, hair, and skin) differs across populations ([Alshehhi et al., 2023](#)) and novel populations (such as ancient Egyptians) introduce multiple variables, leading to incomplete or inaccurate phenotype profiles. DNA phenotyping, so the proponents of these technologies argue, is aimed at the identity of the individual. However, in practice it is a clustering technology, and current research focuses on phenotype class without the ability to individualize one face from another ([Hopman, 2020](#)). Indeed, [M'charek \(2020\)](#) states that this novel technology does not so much produce the face of an individual candidate but that of a candidate population. Many researchers agree that although genetics and genomic research claim to be colourblind or post-racial, such research is contributing to the "reinscription of race at the molecular level" ([Duster 2006, 428; Abu El-Haj 2007; Fullwiley 2007; Skinner 2006](#)). In this way, DNA phenotyping becomes entwined with specific sociocultural practices of 'doing race' ([Fullwiley 2011](#)). [Schramm \(2020\)](#) further states that "the relationship between race and face delineates a troubled terrain where multiple material and interpretative registers come together, producing a thick web of historical, political, and onto-epistemological relations". [M'charek \(2020\)](#) concludes by wondering whether it would be possible to present the face in ways that do not necessarily enact race.

1.1. History of facial depiction of Ramesses II

The Egyptian Pharaoh, Ramesses II (c. 1279 BCE – 1213 BCE), commonly known as Ramesses the Great, is often regarded as the greatest and most celebrated Pharaoh of the New Kingdom. He lived to be approximately 90 years of age and he was buried in a tomb (KV7) in the Valley of the Kings and then later moved to the Deir el Bahari Royal Cache. His mummified remains were discovered by archaeologists in 1881 and identification was established by the fact that the mummy was entirely wrapped in linen bandages bearing the King's name. The mummified body of Ramesses II is like a time capsule that preserved his facial features and hair, that allows us to study his finer facial characteristics in depth.

There have been a number of published facial depictions of Ramesses II; in 2004 a digital reconstruction of the face of Ramesses II was created, as part of a Discovery Channel documentary into the tomb (KV5) of the sons of Ramesses II ([Rameses; Wrath of God or Man?, 2004](#)). The 2004 digital 3D facial depiction was based primarily on his mummified soft tissues, as there were only two cephalogram views of the mummy available (postero-anterior and lateral). A 3D digital model of the mummified head of Ramesses II was constructed using aligned cephalograms and photographs ([Fig. 4](#)), and living soft tissues were then estimated using anatomic standards ([Wilkinson, 2004](#)).



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Fig. 4. 3D model of the mummified head of Ramesses II based on 2D cephalograms Image courtesy of Caroline Wilkinson.

The Discovery Channel further depicted this 3D facial reconstruction by adding skin, hair and eye colours using Computer-Generated Imaging (CGI) techniques ([Boyle,](#)

2004). The resulting depiction did not adequately reflect Ramesses II's elderly status and demonstrated a western bias, with white hair, pale brown eyes and pale skin. The researcher tried to counter this with a second 2D depiction of the same 3D reconstruction (Wilkinson, 2008) showing darker skin and dark brown eyes. In 2007, researchers from Japan produced a further 3D computer graphics facial model of Ramesses II from x-rays (Danjou et al., 2007).

In 2022, the authors of this paper produced two new 3D digital facial depictions of the King from Computed Tomography (CT) data: one at 90 years old (age of death) and one at age 45 years when he was at the peak of his military activity. This was the first time that CT scans were utilised to visualise his skull in three dimensions and the facial depictions were commissioned by and published in a French documentary film (Desjars et al., 2022) for a public audience. The motivation behind these depictions was the cultural enhancement of global public understanding, debate and awareness of the achievements of a Pharaoh who ruled Egypt for 66 years. Visualising the face of a great leader from history can create a sense of personal connection and empathy, whilst encouraging academic exchange, tourism and support initiatives for cultural heritage. The CT scan data created an opportunity for comprehensive research without physically disrupting the mummified remains. In 2014, this method was exhibited in detail at the British Museum in order to demonstrate the lives and deaths of eight ancient Egyptians in their collection (British Museum, 2014). The stated goal of this exhibition was to achieve scientific accuracy and approach the mummies in a rigorous, appropriately academic way, whilst at the same time not allowing the science to dominate the narrative (Wagner, 2016). This research was criticised as digital trespassing, demonstrating “the tyrannical tendency in western culture to try to know everything” (Pilger, 2014) using the ‘medical gaze’ (Wagner, 2016). However, the authors did note that these mummies were explored with scientific rigour and respect, so that “instead of revulsion, we are encouraged to feel a sense of shared humanity” (Pilger, 2014). In 2016, using CT scans of the royal mummies from the New Kingdom of ancient Egypt, Egyptian researchers published their findings (Hawass & Saleem, 2016), giving insight on the lifestyles, diseases, and causes of death.

Therefore, these current facial depictions of Ramesses II followed the Egyptian scientific precedent of imaging royal mummies and aimed to humanise and understand individual identity. In addition, the leadership of an Egyptian investigator ensured the cultural mission of this research to enhance the historical understanding of this warrior-king. The methods and decisions involved in the creation of these facial depictions are discussed in the following sections.

2. Method

The use of advanced Computed Tomography (CT) provides the basis for a safe, physically non-invasive and comprehensive study of the mummified remains. As part of the Egyptian Mummy Project, the mummified body of Ramesses II was scanned using a modified CT protocol suitable for ancient, desiccated bodies. CT parameters were used that provided the isotropic voxels required for an accurate, artifact-free 3D reconstruction of the head of the Ramesses II (kV 120, effective mAs 23–63, helical pitch 41 (pitch factor 0.8), with rotation time 0.5 s, slice thickness 0.625 mm and field

of view (FOV) 320 mm, and the CT images were reconstructed using different convolution kernels. For the head of Ramesses II's mummy, axial images were produced followed by two- and three-dimensional CT in MIP (Maximum Intensity Projection), MPR (Multi-Planar Reconstruction), SSD (Surface Shaded Display), and VRT (Volume Rendering Technique). The 3D face and skull models produced from the CT data were used to create the digital 3D facial reconstruction of Ramesses II.

Age estimation from the CT images of Ramesses II's mummified remains matched the archaeological knowledge at around 90 years old. The King's mummified head displayed the bony craniofacial features, soft tissues on the surface, and related embalming material. CT images showed that he had poor dental health with multiple tooth loss and a large abscess cavity at the root of the left second molar. Sagittal CT images showed that an attempt was made to preserve the King's very prominent nose by stuffing several embalming materials within the nasal cavity: a small animal bone (measures 21 mm × 87 mm), small dense seeds (black pepper, 4 mm in diameter) and resin (Fig. 5). The embalmers inserted packs in the mummy's eyes, to give it a more life-like appearance (Hawass & Saleem, 2016).



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Fig. 5. A sagittal two-dimensional CT image of the head of Ramesses II. Note the prominent nasal bones, with a small animal bone and black pepper seeds placed by the embalmers inside the nasal cavity to preserve the shape of the nose. Image courtesy of Sahar Saleem.

The preserved soft tissues of the mummy provide useful information for the facial depiction. The morphometric features of the face of Ramesses II were assessed from direct inspection of the mummy housed at The National Museum of Egyptian Civilization in Cairo-Egypt, close up photographic records of the mummy's head, and the archaeological literature. In addition, the skull determines the essential shape of

the face, while face muscles and tissue thickness determine the face's contours. Therefore, a facial reconstruction could provide additional information relating to the likely facial appearance of the King.

On inspection of the mummy, Ramesses II shows male-pattern baldness with loss of hair at the top of the head and preserved at the temples. The hair is wavy and measures between 50 and 60 mm in length. The colour of his hair was orange in tone, and this was created by the application of henna dye on the aging white hair follicles. Many Egyptians dyed their hair with henna; a personal habit that mummification preserved. However, this does not suggest that Ramesses II had red (ginger) hair when he was younger (Pāābo, 1988), as claimed by some authors (Tyldesley, 2001). This visual inspection matches the microscopic examination of hair from the mummy by Ceccadli, who determined that the oval shape of the cross section of the hair indicated wavy hair (cymotrichy) and a 'fair complexion' (Ceccaldi and Roubet, 1987).

Still, it is important to note that skin colour is a complex and multifactorial trait, which can vary greatly depending on a range of factors, including genetic ancestry, sun exposure, and other environmental factors, and skin colour has a wide range of tones and hues. Whilst there is some evidence (Dutoit et al., 2020) that the use of 'embalming bitumen' on the skin caused a dark black skin colour, it has never been established exactly how the embalming materials affected the skin of mummified human remains without destroying the delicate structure. Researchers do not yet have a thorough understanding of the range of original skin tone within an ancient Egyptian population and there is no research on the analysis of the embalming substances applied to the faces of royal mummies from the New Kingdom of ancient Egypt, including Ramesses II. There are some previous studies (Shin et al., 2003; Scott and Dir, 2011; Papageoropoulou et al., 2015) where human remains have been mummified using natron, in order to analyse soft tissue preservation and postmortem alterations, and these studies suggest that skin can be well preserved. Upon close physical examination of the royal mummies, it has been noted that skin tone varies, with some, such as Seti I, Thutmose II and Thutmose III, demonstrating dark brown or black skin, while others exhibit lighter skin tones, including Ramesses II and his son, Merenptah. Future research may shed light on how the embalming substances affected the skin tone of the mummified ancient Egyptians. In summary, the current visual inspection of the well-preserved soft tissues of Ramesses II's mummified head suggested pierced ear lobes and a honey-brown skin tone.

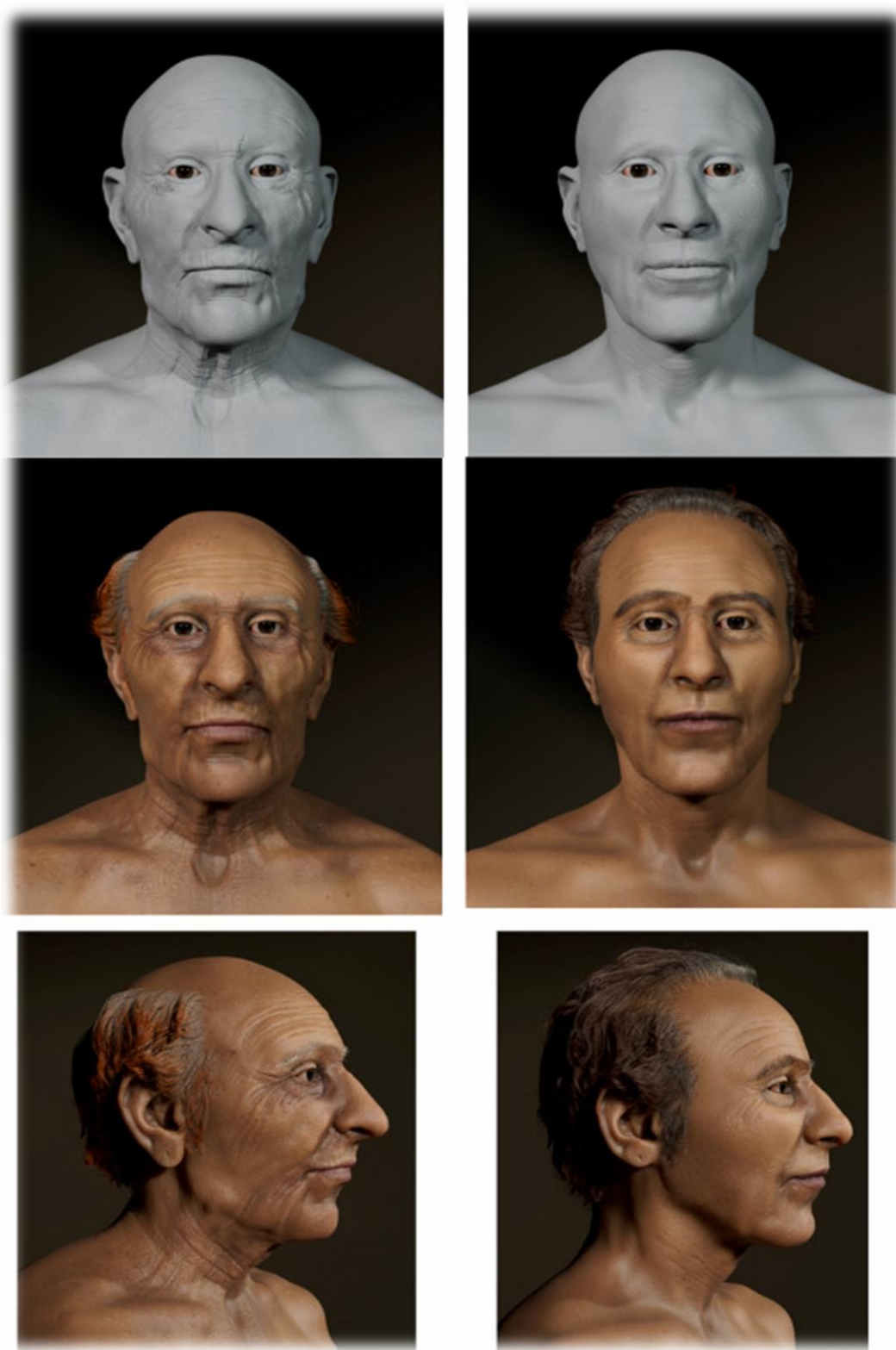
Both male and female royal mummies from the New Kingdom, including Ramesses II, demonstrate pierced ears. However, pictures or sculptures never show kings wearing earrings, in contrast to queens. Boys from this period are shown wearing earrings, but it appears that once the young prince reached adulthood, earrings were abandoned, perhaps as undignified for a king (Mudry and Pirsig, 2007). Therefore, both new 3D digital facial depictions show Ramesses II without earrings.

Three-dimensional models (OBJs) of the cranium, mandible and soft tissues were generated from the DICOM data using the open-source medical imaging viewing software InVesalius© (<https://www.cti.gov.br/invesalius>) and these models were imported into 3D modelling software Geomagic Freeform Modelling Plus ©

(<https://uk.3dsystems.com/software/geomagic-freeform>), operated by a 3Dsystems Touch X© haptic interface device (<https://www.3dsystems.com/haptics-devices/touch-x>). This haptic interface mimicks the touch sensations of traditional sculpting (Roughley and Wilkinson, 2019) and the craniofacial reconstruction system utilises a database of pre-modelled muscles and anatomical structures created for use in forensic and archaeological depiction (Mahoney and Wilkinson, 2012). This system has been evaluated using the skulls of living subjects (Lee et al., 2012; Wilkinson et al., 2006) and at least 67% of the surface of the face showed less than 2 mm of error. The facial reconstruction process followed the Manchester Method (Mahoney and Wilkinson, 2012) utilising anatomical and anthropometrical standards (Rynn et al., 2009; Gerasimov, 1955; Fedosyutkin and Nainys, 1993) for the facial features.

The three-dimensional shape of the skull provided additional information on the relationship between the soft and hard tissues and facilitated a more accurate representation of the King than the previous reconstructions. The three-dimensional nasal bones suggested a large nose with a slightly convex dorsal ridge, laterally visible nostrils and horizontal columella. Whilst attempts were clearly made to conserve his characteristic nose during the embalming process, this appears not to have been entirely successful, as the mummified nose is significantly more convex than his predicted nose in vivo. Since male-pattern balding was observed on the mummified remains of Ramesses II, this was included in the depiction of Ramesses II at 90 years old.

An elderly face is affected by many age-related changes that alter lower face proportions, feature morphology, skin detail and the angle of the head on the shoulders. These age-related changes can obscure some details of facial identity, and many elderly men can appear similar to each other. Therefore, a decision was made to depict the king around the age of 45 years, based on this new 3D digital face model, in order to visualise his distinct facial identity. Most facial growth and development is complete by the end of the third decade of life and this age reflects the period of life before age-related changes become noticeable. Geomagic Freeform Modelling Plus © and 3Dsystems Touch X© haptic interface device were further utilised to remodel some of his features to take into account the reduction of age-related changes. Age-related changes occur at the bony facial anatomy, muscles, ligaments, fats and the skin, particularly around the eyelids, nose, ear cartilage and lips in older Individuals (Ilankovan, 2014); the cartilaginous ear and nose continue to lengthen, the nose will appear longer with drooping at the nasal tip, and the ears will elongate. Tooth loss can lead to a concave facial profile, with hollow cheeks, a smaller jaw and an increased labiomental fold. General soft tissue changes include a less firm lower jawline, thinner lips, deeper facial folds and creases due to the loss of subcutaneous fat, and increased skin wrinkles (Albert et al., 2007). The younger Ramesses II face model was therefore depicted with a stronger, firmer jawline, shorter nose and ears, fuller cheeks and lips, fewer wrinkles, mild facial folds and creases, and darker, fuller hair (Fig. 6).



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Fig. 6. Facial depictions of Ramesses II (2022) without (top) and with (middle/bottom) the application of colour and texture layers L: Age 90 years. R: Age 45 years. Images courtesy of Face Lab @ Liverpool John Moores University.

3. Discussion

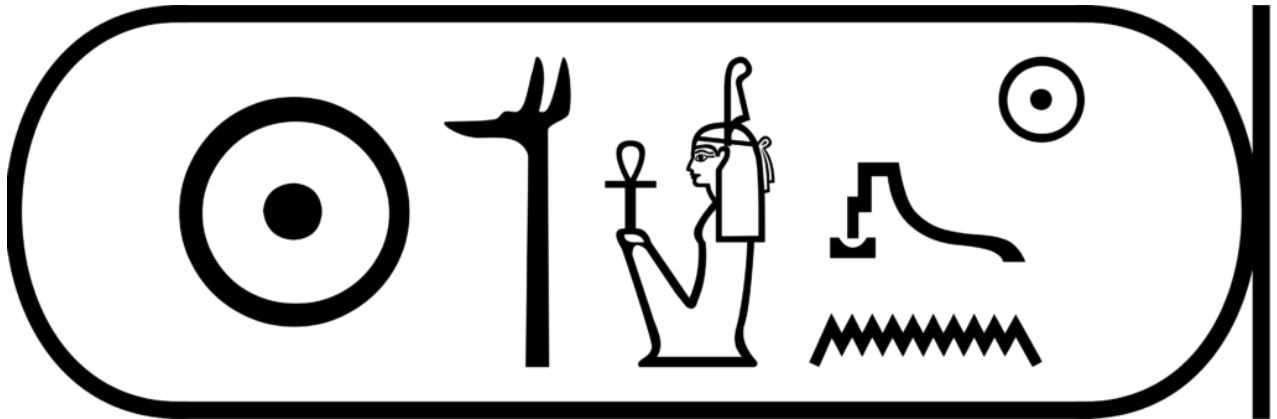
Ancient Egyptian research has historically been dominated by western colonial academics and this dominance has persisted into contemporary mummy studies. The influence of Egyptian researchers on debates around the appearance of ancient Egyptians has been overlooked and marginalized, until recently when there has been a growing movement for collaborative research involving the leadership of Egyptian investigators (Hawass and Saleem, 2016; Saleem and Hawass, 2021). In addition, there has been a developing interest in promoting national pride and awareness of Egypt's rich cultural heritage, and depictions of Pharaohs can be important tools in this effort.

Showcasing the face of a great warrior who ruled Egypt for 66 years, revives interest in his history, promotes global public interest, debate and awareness of his achievements; the first peace treaty in history was initiated by Ramesses II which can help to foster a sense of connection and pride among Egyptians. In addition, interest in the ancient Egyptian civilization can encourage academic exchange, tourism, promote museum exhibitions around the world, and support initiatives for cultural heritage. Academic research, funding and revenue generation can support efforts to preserve these important artifacts for future generations.

The methods adopted to present two facial depictions of Ramesses II at different ages hold great potential for application in the depiction of less well-known ancient individuals, and less-commonly, at an earlier stage in their lives. There is proven accuracy in estimating facial appearance based on skeletal remains (Lee et al., 2012), but this is also limiting in the sense that facial depictions of individuals are produced at their age of death. By applying facial approximation and age-regression techniques to a broader range of individuals, we can contribute to a more comprehensive understanding of the physical characteristics of past populations, with the reconstructed faces of less well-known individuals serving as tangible representations of the diverse people from ancient societies beyond more frequently depicted royalty and influential individuals documented in history, potentially allowing researchers to explore patterns in appearance or population demographics. The facial depiction of a great King, such as Ramesses II, has significant cultural and political meanings and ramifications for Egyptians and for the rest of the world. It provides a concrete connection to the past, promotes awareness and appreciation of ancient Egyptian culture, whilst offering insights into the physical characteristics of ancient Egyptians that challenge the stereotype of uniformity and misconceptions relating to this ancient population. Since facial depiction from human remains provides insights into the physical characteristics of ancient Egyptians, comparison between the face of an ancient leader and the faces of contemporary Egyptians promotes interest and knowledge in relation to ancestry. In addition, the facial depiction of ancient Egyptians has broader implications, including questions about identity, cultural heritage, and representation. It highlights the complexities of reconstructing the physical characteristics of ancient peoples and the challenges of interpreting historical evidence with incomplete information. Ultimately, the debate is ongoing, and the depiction of ancient Egyptians continues to be a subject of scholarly inquiry, interpretation, and discussion.

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NMEC



Ramesses II

Son of Seti I and Tuya
The New Kingdom : 19th Dynasty

<https://nme.gov.eg/mummies-hall/ramses-ii/>

Arguably the most famous of the New Kingdom pharaohs, Ramses II succeeded his father Seti I, and became king at the age of between 25 and 30. He enjoyed a long reign, ruling for 67 years, and left a well-recorded legacy.

He had many queens and sired around 100 children. His Great Royal Wife was Nefertari, for whom he built a temple near his own in Nubia, at Abu Simbel. Her tomb in the Valley of the Queens is perhaps the most beautiful sepulcher in the Theban necropolis. Ramses II also married at least one of his daughters, Meritamun.

Ramses II is remembered as a great warrior and recorded his Year 5 Battle of Kadesh, in which he fought against the Hittites. Although the actual outcome of the battle was a draw, the king was excessively proud of his personal bravery and military prowess, bragging that he had

singlehandedly saved Egypt from what might have been a terrible defeat. He continued to skirmish with the Hittites for many years, but eventually signed a peace treaty—the first known in history—with their king, and married his daughter to seal the newly-founded alliance. The tomb of the ambassador who delivered the peace treaty has been found at Saqqara.

This pharaoh-built temples almost everywhere in Egypt, as well as in Nubia. The most famous of his projects are Abu Simbel, the Ramesseum (dedicated to his mortuary cult), and his additions to Luxor Temple. He also founded a new capital, Pi-Ramses, in the Delta. For his own glory and the glory of Egypt, he erected many statues of himself, a great number of which he usurped from earlier kings. Ramses II was originally buried in KV 7, but his body was moved to the Deir el-Bahari cache to protect it from looting. In the late 20th century, the mummy was sent to the Musée de l'Homme in Paris for study and restoration, as it was in poor condition. In his official travel document, his occupation was listed as “King (deceased)”.





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King Ramesses II

His Rule over Ancient Egypt

<https://www.encounterstravel.com/blog/king-ramses-ii>

Author:

Ama Abrahams

In the annals of ancient history, few figures command the same awe and admiration as Pharaoh Ramesses II, commonly known as King Ramses II. His reign, spanning an astonishing 66 years, stands as one of the longest and most prosperous in the storied chronicles of ancient Egypt. As the third pharaoh of the Nineteenth Dynasty, Ramses II left an indelible mark on the world, shaping the political, cultural, and architectural landscape of his era.

Known as Ramesses the Great, this legendary pharaoh rose to prominence during a pivotal period in Egypt's history, when the kingdom faced challenges and opportunities on multiple fronts. With a reign that endured from 1279 BCE to 1213 BCE, Ramses II solidified Egypt's power, expanded its borders, and ushered in an era of monumental construction, artistry, and military triumphs.

In this comprehensive article, we delve into the life, accomplishments, and lasting impact of King Ramses II. We traverse the royal corridors of his rule, exploring his military campaigns, diplomatic endeavors, and his legacy as a prolific builder. From the towering temples of Abu Simbel to the grandeur of the Ramesseum, Ramses II's architectural marvels still stand as testaments to his vision and prowess.

Beyond his military and architectural achievements, we also delve into the intricacies of Ramses II's personal life. We uncover the intriguing stories of his numerous wives,

his children, and the dynastic maneuverings that shaped his family tree. Additionally, we unravel the cultural and religious practices that flourished under his rule, shedding light on the worship of Amun-Ra and the influence of other deities during his era.

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WHAT IS RAMSES II BEST KNOWN FOR?

Ramses II, also known as Ramesses the Great, is best known for several remarkable achievements that have earned him a lasting place in history:

1. **Military Victories:** Ramses II's military prowess and strategic genius allowed him to secure numerous victories throughout his reign. One of his most notable triumphs was the Battle of Kadesh, fought against the Hittite Empire. Despite initial setbacks, Ramses II skillfully rallied his forces and managed to claim a diplomatic victory, solidifying Egypt's position in the region.
2. **Architectural Marvels:** Ramses II left an indelible mark on Egypt's architectural landscape. He initiated an ambitious building program, constructing numerous temples, monuments, and statues that continue to inspire awe today. The twin temples of Abu Simbel, hewn out of solid rock, stand as a testament to his grandeur and engineering mastery.
3. **Longevity and Stability:** Ramses II's reign of 66 years is one of the longest in ancient Egyptian history. His ability to maintain stability and prosperity for such an extended period is a testament to his administrative skills and diplomatic acumen. His reign marked a time of relative peace and prosperity for Egypt.
4. **Cultural and Religious Influence:** Ramses II was a devoted follower of the traditional Egyptian religion and actively promoted the worship of Amun-Ra, the chief deity of the Egyptian pantheon. He commissioned numerous temples dedicated to various gods and goddesses, leaving a significant impact on religious practices during his time.
5. **Family Legacy:** Ramses II had an extensive family, with multiple wives and over 100 children. This dynastic maneuvering allowed him to secure alliances, strengthen his rule, and ensure a smooth succession. Many of his descendants went on to play significant roles in Egyptian history.
6. **Historical Documentation:** Ramses II's rule witnessed an extraordinary emphasis on historical documentation. The pharaoh commissioned inscriptions, reliefs, and obelisks that recorded his achievements, battles, and religious devotion. This focus on historical preservation has provided valuable insights into the life and times of Ramses II.

Overall, Ramses II's enduring legacy lies in his military victories, architectural achievements, stability, cultural influence, and his dedication to historical documentation. His larger-than-life persona and enduring impact have cemented his place as one of the most renowned pharaohs in the ancient world.

WAS RAMESES II ONE OF THE NEW KINGDOM RULERS?

Yes, Ramesses II, also known as Ramses II or Ramesses the Great, was indeed one of the rulers of the New Kingdom period in ancient Egypt. The New Kingdom, often considered the peak of ancient Egyptian civilization, spanned from the 16th century BCE to the 11th century BCE.

Ramses II ascended to the throne as the third pharaoh of the Nineteenth Dynasty, which was part of the New Kingdom era. His reign began in 1279 BCE and lasted until 1213 BCE, making him one of the most prominent rulers of the New Kingdom.

During this period, Egypt experienced significant military successes, extensive construction projects, and a flourishing cultural and artistic scene. Ramses II's reign, characterized by stability, expansion, and monumental architecture, played a pivotal role in shaping the New Kingdom's legacy. His enduring impact on Egypt's history and his prominence within the New Kingdom have solidified his status as one of its most renowned rulers.

WAS THE PHARAOH RAMSES II IN THE BOOK OF EXODUS?

No, Ramses II was not in the Book of Exodus. The Pharaoh of the Exodus is not known for certain, but many scholars believe that it was likely a different Pharaoh than Ramses II.

The Book of Exodus is one of the most well-known books in the Bible, and it tells the story of how Moses led the Israelites out of slavery in Egypt and into the Promised Land. It is believed to have been written between 1440 and 1200 BCE. At this time, Ramses II was ruling Egypt, so it is possible that he could have been involved in some way.

However, there are several reasons why it is unlikely that Ramses II was actually the Pharaoh mentioned in the Book of Exodus. First, there are discrepancies between what is written in Exodus and what we know about Ramses II's reign. For example, according to Exodus 7:1-7:13, God hardened Pharaoh's heart so that he would not let the Israelites go free; however, there is no evidence that Ramses II ever refused to free slaves or resisted God's commands in any way.

Second, there are some scholars who believe that the Pharaoh mentioned in Exodus could have been an earlier ruler than Ramses II. This theory suggests that Moses may have lived during a period when Egypt was ruled by a different dynasty than that which Ramses II belonged to. This would explain why there are discrepancies between what is written in Exodus and what we know about Ramses II's reign.

Finally, some scholars believe that even if Ramses II had been involved with Moses's exodus from Egypt, he would not have been mentioned by name because his name would not have been known to those who wrote or compiled the Bible centuries later. This theory suggests that instead of being named specifically as "Pharaoh" or "Ramses

II" he may have simply been referred to as "the king" or "the ruler" of Egypt at the time.

WHEN DID RAMSES II BECOME PHARAOH OF EGYPT?

Ramses II became the Pharaoh of Egypt in 1279 BCE. He ascended to the throne as the third pharaoh of the Nineteenth Dynasty during the New Kingdom period. Ramses II's accession followed the reign of his father, Seti I, and he continued his dynasty's rule over Egypt for an impressive period of 66 years until his death in 1213 BCE.

Ramses II's long reign allowed him to implement significant political, military, and cultural changes in Egypt. He undertook extensive construction projects, engaged in military campaigns, and left a lasting impact on the country's history and architecture. Ramses II is often regarded as one of ancient Egypt's most powerful and influential pharaohs.

HOW IS RAMSES RELATED TO MOSES?

According to the biblical narrative, Ramses II and Moses are not directly related. In the Book of Exodus, Moses is described as an Israelite who was chosen by God to lead the Israelites out of slavery in Egypt. Ramses II is often associated with the pharaoh of the Exodus, who is not named in the Bible.

The association between Ramses II and the Exodus story arises from the mention of the city of Ramses (Pi-Ramesses) in the biblical text as one of the places where the Israelites were enslaved. Ramses II was known for his construction projects, including the city of Ramses, which became his capital. However, it is important to note that the identification of Ramses II as the specific pharaoh during Moses' time is based on tradition and historical speculation, rather than concrete evidence.

In terms of their relationship in the biblical narrative, Moses confronts the pharaoh and demands the release of the Israelites, but the text does not indicate a familial or blood relation between Moses and the pharaoh. Instead, the emphasis is on the conflict between Moses, as the representative of God, and the pharaoh as the ruler of Egypt who opposes the release of the Israelites.

WHY WAS THE REIGN OF RAMSES II SO SUCCESSFUL?

The reign of Ramses II was considered successful for several reasons, which contributed to his reputation as one of the most powerful pharaohs in ancient Egypt:

1. **Military Victories:** Ramses II achieved significant military triumphs during his reign. One of his most renowned battles was the Battle of Kadesh against the Hittite Empire. While the outcome of the battle was not entirely conclusive, Ramses II skilfully turned it into a diplomatic victory, securing peace treaties and consolidating Egypt's position in the region.
2. **Longevity and Stability:** Ramses II's reign lasted an impressive 66 years, providing stability and continuity for Egypt. His long tenure allowed for

consistent policies, infrastructure development, and the implementation of grand projects. The stability he brought to Egypt contributed to its prosperity and influence during his rule.

3. **Monumental Construction:** Ramses II was a prolific builder and left a lasting architectural legacy. He commissioned grand structures and temples, such as the Great Hypostyle Hall at Karnak and the temples at Abu Simbel, which showcased his power, wealth, and devotion to the gods. These monumental constructions enhanced Egypt's cultural and religious prestige.
4. **Diplomatic Relations:** Ramses II was skilled in diplomacy and maintained diplomatic relations with neighboring kingdoms and empires. He negotiated peace treaties, marriages, and alliances to ensure stability and secure Egypt's borders. His diplomatic efforts helped maintain peace in the region and safeguard Egypt's interests.
5. **Cultural Patronage:** Ramses II was a patron of the arts, literature, and religion. He supported and promoted the traditional Egyptian religion, particularly the worship of Amun-Ra. His reign witnessed a flourishing of artistic and literary achievements, contributing to the cultural and intellectual vibrancy of Egypt.
6. **Propaganda and Self-Promotion:** Ramses II actively promoted his image as a powerful ruler and military conqueror. He engaged in extensive self-glorification campaigns, commissioning numerous statues, monuments, and inscriptions that celebrated his accomplishments and perpetuated his legacy.

The combination of military successes, political stability, monumental construction, diplomatic prowess, cultural patronage, and self-promotion contributed to Ramses II's successful reign. His achievements left an indelible mark on Egypt's history and solidified his status as one of the most prominent pharaohs of ancient Egypt.

WHAT FAMOUS BUILDING PROJECTS AND MONUMENTS WERE BUILT DURING THE REIGN OF RAMSES II?

The reign of Ramses II witnessed a remarkable surge in monumental construction projects throughout Egypt. Some of the most famous building projects and monuments associated with Ramses II include:

1. **Ramesseum:** The Ramesseum, located on the west bank of the Nile in Thebes (modern-day Luxor), was a massive mortuary temple dedicated to Ramses II. It served as a place of worship, commemoration, and glorification of the pharaoh.
2. **Temple of Abu Simbel:** One of the most iconic monuments of ancient Egypt, the Temple of Abu Simbel was built by Ramses II in Nubia (southern Egypt). The temple complex consists of two enormous rock-cut temples: the Great Temple of Ramses II and the smaller Temple of Hathor. The temples were moved to higher ground in a UNESCO-led operation to save them from submersion due to the construction of the Aswan High Dam.
3. **Karnak Temple Complex:** Ramses II made significant additions and renovations to the Karnak Temple Complex in Thebes. The most notable

feature is the Great Hypostyle Hall, an immense columned hall with 134 massive columns, where religious ceremonies and rituals were held.

4. **Luxor Temple:** Ramses II contributed to the expansion and embellishment of the Luxor Temple, also situated in Thebes. He added the pylon and a large colonnade that features colossal statues of himself.
5. **Pi-Ramesses:** Ramses II established the city of Pi-Ramesses (also known as Per-Ramesses or House of Ramses), which served as his capital and administrative center. The city was located in the Nile Delta region and contained palaces, temples, and other structures.
6. **Temple of Abydos:** Ramses II constructed the Temple of Abydos, dedicated to the worship of various deities, including Osiris. The temple featured impressive reliefs and an intricately carved royal list that documented the names of his predecessors.

These building projects and monuments, characterized by their grandeur, architectural prowess, and artistic details, stand as enduring testaments to Ramses II's reign and his desire to leave a lasting legacy in the annals of ancient Egypt.

WHAT MILITARY CAMPAIGNS DID RAMSES II UNDERTAKE?

Ramses II, also known as Ramesses the Great, engaged in several notable military campaigns during his reign as pharaoh of Egypt. These campaigns aimed to secure Egypt's borders, expand its territory, and assert its dominance in the region. Some of the significant military campaigns undertaken by Ramses II include:

1. **Battle of Kadesh (1274 BCE):** The Battle of Kadesh, fought against the Hittite Empire, is one of the most renowned military encounters of Ramses II. It took place near the city of Kadesh (in present-day Syria). Although Ramses II initially faced a difficult situation due to a Hittite ambush, he managed to rally his forces and claim a diplomatic victory, leading to peace treaties and the stabilization of Egypt's control in the region.
2. **Campaigns against the Libyans:** Ramses II conducted multiple military expeditions against the Libyans, who posed a recurrent threat to Egypt's western borders. These campaigns aimed to subdue rebellions, establish control, and protect Egypt's interests in the western territories.
3. **Military actions in Canaan and Syria:** Ramses II sought to expand Egyptian influence in the Levant, particularly in Canaan and Syria. He led several military campaigns in the region, engaging with various local tribes and city-states. These campaigns aimed to assert Egypt's control over strategic territories, secure trade routes, and maintain Egyptian dominance.
4. **Campaigns in Nubia:** Ramses II launched military campaigns in Nubia (present-day Sudan) to protect Egypt's southern borders and ensure control over the valuable resources, particularly gold, in the region. These campaigns aimed to quell revolts, establish fortifications, and assert Egyptian authority.
5. **Expeditions to the eastern deserts:** Ramses II undertook military expeditions into the eastern deserts, primarily to protect Egypt's mining operations and trade routes. These expeditions targeted potential threats

from nomadic tribes and sought to secure vital resources, such as copper and other minerals.

Ramses II's military campaigns demonstrated his ambition for territorial expansion, his desire to protect Egypt's borders, and his determination to project Egyptian power throughout the region. While some campaigns achieved notable successes, others focused on maintaining control and quelling uprisings. Together, these military endeavors contributed to Ramses II's reputation as a powerful military leader and solidified Egypt's influence during his reign.

WHAT WAS RAMSES II'S FAMILY LIKE?

Ramses II was a great ruler of ancient Egypt, and his family was no less impressive. His father, Seti I, was the first Pharaoh of the 19th dynasty of Egypt. He had a strong sense of justice and a deep respect for the gods. His mother, Tuya, was a noblewoman who held an important position in court. Ramses II had two brothers, Amun-her-khepeshef and Khaemwaset; both were powerful military leaders in their own right.

Ramses II had several wives and concubines, including Isetnofret, Nefertari, Maathorneferure, Bintanath, Meritamen, Henutmire and Nebettawy. Isetnofret was his first wife and bore him four sons: Amunhirkhepshef (the future Pharaoh), Khaemwaset (a priest), Ramesses III (the future Pharaoh) and Merenptah (the future Pharaoh). Nefertari was Ramses II's favorite wife; she bore him four daughters: Bintanath (a princess), Meritamen (a princess), Henutmire (a princess) and Nebettawy (a princess). Maathorneferure was Ramses II's daughter from another wife; she became the Great Royal Wife of her half-brother Merenptah.

Ramses II also had many children from his concubines; some of them were appointed to important positions in court or given titles such as "Prince" or "King's Son". He also had numerous grandchildren through his sons and daughters.

Ramses II's family was quite large; he is said to have had over 100 children! He was very devoted to his family and provided them with all the luxuries they could have asked for. He built temples for them to worship in and gave them land grants so they could build their own homes. He also made sure that they received proper education so that they could carry on the legacy of their great ancestor.

Ramses II's family life wasn't always easy though; he faced many challenges throughout his reign as Pharaoh. Some of his sons rebelled against him while others plotted against him in order to gain power for themselves. Despite this turmoil, Ramses II remained devoted to his family until the very end of his life; he even made sure that all of his children were provided for after he passed away by appointing them as rulers or giving them land grants.

The legacy of Ramses II lives on today through his descendants who still live in Egypt today. His family has been an important part of Egyptian history since ancient times; they are remembered as one of the most powerful dynasties ever to rule over Egypt.

WHERE IS THE COLOSSAL BUST OF RAMESSES II?

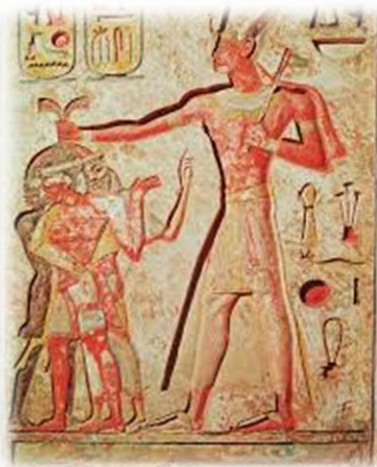
The colossal bust of Ramesses II, also known as the "Younger Memnon," is currently housed in the British Museum in London, United Kingdom. It is one of the most iconic and significant sculptures from ancient Egypt.

The bust was originally part of a pair of colossal statues that adorned the mortuary temple of Ramesses II in Thebes (modern-day Luxor), Egypt. These statues, carved out of quartzite, depicted the seated figure of Ramesses II, presenting him in a majestic and authoritative manner.

In 1816, the British explorer Giovanni Battista Belzoni acquired the bust, along with its companion statue, and transported them to England. The companion statue, known as the "Older Memnon," currently resides at the Ramesseum in Luxor, Egypt.

The Younger Memnon, now housed in the British Museum, stands as an extraordinary example of ancient Egyptian art and continues to captivate visitors with its imposing size and remarkable craftsmanship.

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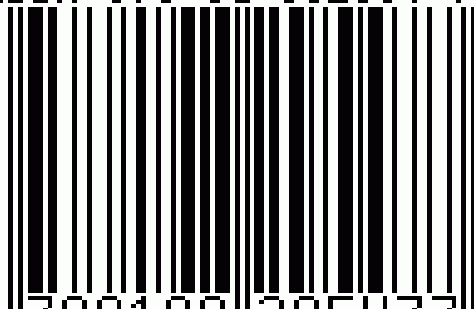




Workers reassembling the statue of Ramesses II in 1967,
after it was moved to save it from being flooded by the Aswan Dam.

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ISBN 978-81-982954-7-7



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